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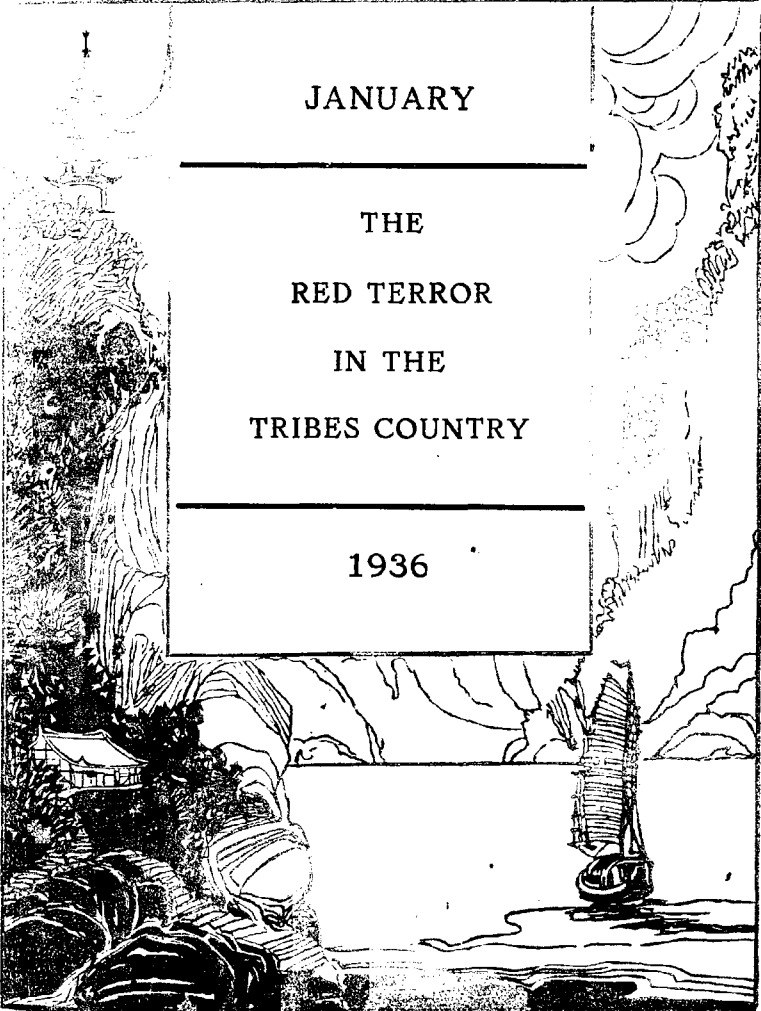
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JANUARY

THE  
RED TERROR  
IN THE  
TRIBES COUNTRY

1936





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# || *The West China* || || *Missionary News* ||

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JANUARY, 1936.

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EDITORIAL.

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THE NEW YEAR.

Before this issue of the NEWS is in the hands of our readers, another year will have dawned for us all. That is, we shall have, if our friends or business connections are kind, a new calendar with the last figure changed to a "6". We shall talk and write about 1936. At first we shall make mistakes because our pens and typewriters are reluctant to change. In other words, twelve months of making the same figure as we write leaves us with a habit of mind and hand that is difficult to discard. A calendar is an arbitrary thing. It may also be a useful thing. We live a good deal by rote; and our forefathers recognized the fact and set to work to form what we now know as a calendar. We are grateful to those ancients for we find it most convenient to use this solar index. But we must save ourselves from the mistake that a calendar, however exact, has any power to change the course of events, any more than a thermometer can affect the temperature. No, things go on their inevitable conclusion whether we have a modern calendar or a knotted cord with which to note the passing of time. To trust to twelve sheets of paper on which there are certain carefully arranged figures to stop a war or prevent a natural catastrophe is simply a vestige of ancient superstition. It is on a level with "lucky days" and the whole outfit of *feng Shui*.

Such being the case, it is well to remember that time is continuous; that the war in Ethiopia will go on unless there is a more propitious change brought about than that from five to six on our date-block. It is not at all likely that the Reds on the Border will make a "new year resolution" to mend their ways and cease destroying men and property and settle down to become respectable citizens of the Republic of

China. There will be just as great degree of poverty all around us at the end of December and the beginning of January as there is to-day. Beggars will be just as importunate as they are on this bleak day in the second week of the last month of this year of our Lord. He knew well the long hard struggle that must ensue before poverty could be banished from the world. And he knew that until poverty of every kind is abolished it is little use to cry out against war and wish for peace. Even the Old Testament prophets knew that, and they insisted on certain economic, social and religious changes before the men of their day might hope to find that wondrous land "where go no galleys of war." Once we get rid of poverty, once ignorance, which breeds superstition and fear and hatred, is abolished, we shall be within hailing distance of the New Jerusalem where there shall be no more sorrow or death and all tears shall be wiped away. And this New Jerusalem must be brought down and established in every land upon which the sun shines. Then, and not till then, we shall all have peace and security and goodwill on which to build the ideal world.

#### ANOTHER CHRISTIAN CONFERENCE.

Meantime we live in disturbed times and under untoward conditions. The times and their tendencies seem all to be against us. Even at this writing, the city of Yachow is surrounded by a Red army. The missionaries have had to leave and have found refuge in Kiating. The American Baptist Mission does not seem able to hold its Annual Conference. Further reductions have been made in the budget which is sent from America. Many of the Christians in the Yachow area have lost all they had. It does not look bright in that direction. But a bloodier story comes from the Home Mission district of the Szechuan Synod of the Church of Christ in China. The pastor and a number of the Church members murdered; the church demolished. All these things are true. In other parts of West China these conditions also prevail more or less.

Notwithstanding that this is so; we venture to suggest that plans should be set afoot and developed for another General Conference of the churches in Szechuan. It is now ten years since the last conference, held at Chengtu. All who were there and caught the spirit add vision of that assembly will be ready to declare that it was well worth holding, even

though the trying times of 'twenty-five-six and seven were just round the corner—these to be followed by the raid of the communists a little later.

There is need of another conference where we can learn of what has been accomplished and what has been lost. But more especially should such a general gathering be held in order that we all may come face to face with the questions of one united church for Szechuan. This question has been discussed in the pages of the NEWS. The academic part of it may well be put on one side, for it is simply threshing old straw to talk about ideals and aspirations. Can we have one united church in this province? Are the individual churches so far developed in their conceptions of what the Church of the Living God is that they can enter into an unhurried consideration of this subject? Is the ministry of our churches prepared to understand the implications of Church Union? Are we all one in Christ? Are we prepared to follow the leading of the Spirit of God no matter what it will cost us in traditions, preconceived ideas—or even prejudices?

These questions have got to be answered sooner later—the sooner the better. It is because of this that we suggest that the year 1936 might well be employed in a study of them that we urge the appointment of several commissions whose work it shall be to investigate these phases of real church union. These bodies should be given all the time they need and funds to use so that when they make their report, the conference will feel that it may go forward and take action based on that document. Lack of space forbids a detailed development of this suggestion. And it may well be that this is a fortunate circumstance rather than a hindrance. For it is not within the province of any one person to bring forth a cut and dried scheme of union. It is far better that the idea should be lodged in the minds and hearts of a number of us and that in the give-and-take of a commission it should grow into a symmetrical whole.

The reader will notice that no definite date—not even the year is suggested for the holding of this conference. That is as it should be. For much will depend on the findings of the commissions. When they are ready with their finished tasks, it might be well to submit them to the Szechuan Christian Council which could then decide as to the time and place of the General Conference. Just now we are convinced of the need of a good deal of spade work; and the sooner the digging begins the better for the Church of God in Szechuan.

LORD KELVIN ON SCIENCE AND RELIGION.

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“Science positively affirms creative power. It is not in dead matter that we live and move and have our being, but in the creating and directive Power which science compels us to accept as an article of belief. We cannot escape from that conclusion when we study the physics and dynamics of living and dead matter all around. We only know God in His works, but we are absolutely forced by science to believe with perfect confidence in a Directive Power, in an influence other than physical, or dynamical, or electrical forces. There is nothing between absolute scientific belief in a Creative Power, and the acceptance of the theory of a fortuitous concourse of atoms. Modern scientific men are in agreement in condemning the latter as utterly absurd in respect to the coming into existence, or the growth, or the continuation, of molecular combinations presented in the bodies of living things. Here scientific thought is compelled to accept the idea of Creative Power. Forty years ago I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers that we saw around us grew by mere chemical forces. He answered, ‘No, no more than I could believe that a book of Botany describing them could grow by mere chemical forces.’ Every action of free will is a miracle to physical and chemical and mathematical science. Do not be afraid of being free thinkers. If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find science not antagonistic but helpful to religion.”

*From a lecture in the University College in April, 1903.*

## BISHOP SONG'S ITINERARY.

Dr. Taylor has asked me to write an account of my itinerary in the West of the Diocese. Although I have not anything worth while to report I feel that it is a call to me to get into touch with my Christian brothers and sisters, in order that I may gain their prayers for the work in this district, so I do not hesitate to make this report.

I started on Tuesday morning, November 5th. It was quite windy and raining all the way through, but one had the opportunity of enjoying the fresh breeze and reading some books in the chair; one is not often allowed to read many hours continually without interruption in the city of Chengtu. I got to Sintu about half-past one and was glad to have met Mrs. Holden there in the Church and Pastor Wang, and an old Christian woman, Mrs. Ch'en and her daughter-in-law, who were in need of help. After a little while, I went on, walking part of the time, and got to Hanchow long after dark. It was cheering to see Mr. Jenkins. After putting down my things in my room Mr. Jenkins kindly went with me to see Mr. T'ang and had a chat with him.

The next morning, Wednesday, November 6th, I went on to Tehyang, 50 li from Hanchow, and enjoyed the rain and wind, just like the previous day. I got to Tehyang about 2 o'clock, met Mr. Hsiong and a few Christians there in the Church and had a meeting with them. It was a pleasure to read the Word of God and pray with a few Christians. The women seemed to appreciate the message more than the men. One could see one Christian man's whole attention was on some material profit and as soon as the message was finished he stood up and voiced his petition. To such a man one felt the message was "like water on a duck's back" and that it did not do him any good, but probably it did not do him any harm. After the meeting Mr. Hsiong and one or two Christians had a stroll with me on the street and talked about things. It was cheering at night to lead family worship in Mr. Hsiong's home. He has lovely children who seem to be keen to sing the hymns and join in prayer. Tehyang church is very dead and needs reviving very much.

On Thursday, November 7th, I started early in the morning for Lohchiang. I met Mr. Chiang Yuin-ai, our

evangelist there and had the privilege of meeting about ten Christians in the Church. We had a Confirmation Service at 3 o'clock—one man and a woman were confirmed. The Lord was with us. They were very attentive except for the interruption of the babies crying. After the service we had good talks together and the day was happily ended.

On Friday the 8th I moved on to Mienyang, travelling 90 li, and got there about 4 o'clock. At first it was difficult to find any door to enter the premises. A big wall was raised in front of the gate outside the Church and the signboard of the Middle School was taken down and the main gate was altered into a tiny little one. These alterations were made to stop the continual blessings showered upon them by the Government as well as local troops passing by. As soon as I went into the school through a winding path, I heard Mr. Wu Chiai-ch'ên say "we have prepared work for you even to-night." It was a great comfort to hear this, because one believes it is much better to "wear out than to rust out". As soon as supper was over we gathered all the teachers together in Mr. Wu's drawing room. I had the privilege of meeting and talking to them as to how the teachers can best grow and enable their students to grow also.

The next day, Saturday the 9th, I was glad to speak to the Middle School boys and girls on the subject "Life"—Life's Motive, Life's Preparation, Life's Temptation, Life's Work, Life's Power for Work, Life's Death and Life's Meaning. It was a great joy to speak to the students who are just beginning to think. I spoke four times that day, and on Sunday, the 10th, there was Holy Communion and a Confirmation Service in the morning—fourteen people were confirmed. Good old Keo, our Pastor, worked and it was a comfort to see him and work with him. In the afternoon, one had the privilege of visiting some friends in Mienyang, including Mrs. Wu Kwei-chang in her school. In the evening we had the pleasure of summing up one's messages in the Middle School. During these two days in Mienyang I was enabled by Mr. Wu's kindness to enjoy a dinner party with the magistrate and some of his secretaries and other leading authorities in the city. We had a nice time together. It is a happy feeling to know that the school can work together with the outside forces. The happiest moments during these two days were the personal touch with the individual students and it was very interesting to hear their problems and try to put oneself in their position in order to help them. I was very thankful to have had the chance of one or two



talks with my old friend Miss Mannett and other friends, both foreign and Chinese. They were so kind and hospitable in their turn

On Monday, 11th, I moved on to Chongpa, 90 li from Mienyang. Although the place had been occupied by the Reds in April, the people on the whole were trying their best to live a peaceful life. You could see the market going on as usual. I was glad to have met Pastor Chu Yui-hsi and his family and spent the evening in one of the Christian's home. The future of the Church in Chongpa seems to be very dark. They were like scattered children.

The next morning, Tuesday 12th, I spent quite a little time in talking to them individually and then had three meetings with the Christians expounding the parables of our Lord. They are ever fresh and full of meaning. It was a joy to have the fellowship with these needy ones. Although one tried one's best to stir up the Pastor and the few Christians, one felt that the Church is just marking time. While I was in Chongpa it rained all the time. I was urged by people not to move on to Anhsien, on account of robbers on the road. However, I prayed and felt it was the Lord's guidance for me to move on, and on Wednesday 13th I started just about dawn. The road was terribly slippery but it did not rain. After 15 li the chairbearers wanted breakfast, but could not get any. All that they could get at Ch'en-chia-tientze was a little porridge badly cooked. In that shop we met an old man of about 60 years of age, who assured us that it was impossible to go forward because the robbers would not only steal our things but also take off our clothes and even trousers. I prayed again and still felt I ought to go on. "All power in heaven and on earth is given unto me; therefore go forward." This thought entered into my mind very forcefully as if the Lord was talking to me, so on the strength of the Word of God I went on. We travelled about 20 odd li without seeing one single soul on the hills. Now and then we came across large characters like "活捉鄧錫候" meaning "capture Marshal Teng alive" written by the Reds on some of the straw houses on the hills, but the scenery was so beautiful and refreshing. About noon I got to the half-way market named Hsiang-shui to find it was market day. I was hungry and enjoyed two bowls of mien with the people. My chairbearers were glad to have some rice. On the whole market there were about eighteen or nineteen people and I was assured that the condition there was much better than before. Although the market was never actually occupied or

ransacked by the Reds, the people assured me that their condition was not a bit better, because the soldiers, who went to protect and help them, used up all their things and burned up all their fuel, including most of their doors. I congratulated them on being able to live almost in the open air with no fear of thieves because they had nothing to be stolen. They thanked me but one could hardly keep back the tears. How these poor people have suffered!

After dinner we moved on again. The whole way was perfectly quiet and beautiful. Now and then we met one or two passers-by. About 15 li from Anhsien one saw hundreds of people busy digging gold out of the hill. It was a beautiful contrast to one's lonely day. It was quite dark when I reached the city of Anhsien, and I was suddenly stopped by four soldiers at the city gate, demanding to know where I came from. On learning that I had come from Chongpa, I was not allowed to enter the city gate, but there was not a straw hut outside the city for the night. In talking with the soldiers I found out that it was General Tseng's order that no chairs or "hua-kan" were allowed to enter the city. I had to tell the soldiers to escort me to the General's office instead of to the "Fuh-in-t'ang," because I felt sure that no General with any common sense would issue an order like that. In the meantime I was glad to have met Mr. Moh, our Evangelist, coming out to greet me at the gate. After a little whispering with the soldiers at the gate I was allowed to reach my destination. Most of our house had been occupied by soldiers who had left a few days before. The room which had been prepared by Mr. Moh for me was still filled with soldier fragrance and I was welcomed that night by the "creatures" left in the room by the soldiers as a generous endowment. The place was in an indescribable condition because of this blessing it had received. However, the next day, Thursday the 14th, I had three meetings with the brothers and sisters. One child was baptized, Holy Communion was celebrated, and the Word of God was preached. There was a good congregation and they all felt that they were strengthened. Mr. Moh had done good work in Anhsien.

On Friday the 15th I moved on to Hsu-shui-ho, an outstation of Anhsien. It was raining slightly and the so-called big road was like a muddy pond. The poor chairbearers found it very difficult to wade through this mud pond, so after 20 li we got on to the small road, where we were left entirely alone. It was perfectly quiet and the scenery was beautiful. One could read and think as one moved along. I

reached my destination about 3. p.m. and saw a little group there waiting for me. I commenced the service at once for them because some had to go 12 or 15 li home. In the evening I led family worship in Mr. Hwang's home and enjoyed, for the first time, his fire because it was so cold.

On Saturday, 16th, I got to Mienchu quite early. One was so pleased to see the Maxwells and the ladies, Miss Stewart and Miss Parker, and Mr. Ling and the theological students in training. In the evening, at Mr. Maxwell's kind invitation, a group of friends consisting of the Principal and teachers of the Middle School, the Head of Education Office and so forth, were gathered together. I was asked to give them a talk and they responded beautifully. I was asked to give a talk to the students in the Government Middle School by the Principal, so after 9 o'clock, when the guests dispersed, I had the privilege of preparing quietly in my own room.

On Sunday 17th, Mr. Ling and Mr. Hu, one of my old friends, accompanied me to the Government Middle School. It was about 7.30. a.m. The students were performing the ceremony of flying the national flag, and I was called on to address them. They were so good and attentive. I talked for about an hour on the subject "What young men should do and be." On my return to the city, after breakfast, I was glad to speak to the Christians and also preached at the Holy Communion service. It was good to speak three times in one morning and felt that I was not left to rust out. In the afternoon one had the opportunity of meeting friends and Christians and enjoying conversation with them. In the evening it was good to speak to the theological boys alone. The Maxwells, the ladies, Mr. Ling and other Chinese workers are doing splendid work at Mienchu.

On Monday 18th, I arrived at Tehyang in the evening and had time to be with Mr. Hsiong and Wu Ü-ai. On Tuesday 19th we travelled 90 long li, climbing the hills most of the time and got to Chongchiang about 4 o'clock. Pastor Chang and a handful of Christians came out to greet me. We walked into the town and I was very glad to stop at a shop and have breakfast, and the food tasted good after a day's fasting. In the evening we had a time of fellowship and prayer with about twelve or thirteen Christians. On Wednesday 20th, as the Christians turned up rather late, Mr. Chang and his wife were busy arranging things and I was left alone to read. About 10.30. a.m. a large group of Christian men and women came in and stayed until quite late. We had three services, a quiet hour to begin with, a

Confirmation service and Holy Communion following. Three people were confirmed. The country folk enjoyed the messages and we had a happy time together. The women were specially glad as in addition to the simple messages they received, they had good rice prepared by Mrs. Chang for them. It was such a treat for these good country people to have a meal of rice with a little vegetable, for most of the time they live on potatoes, corn and other things.

On Thursday 21st we did 120 li and got back to Hanchow just about dark. The weather was good so we were able to get along quickly. On Friday 22nd, I had the privilege of visiting some of my old friends and students in the city and about 10.30 a.m. a group of men and women were gathered in the Church, a few of them coming from the country. We had baptism, confirmations and Holy Communion all at a stretch, with five minutes rest in between. After receiving two messages some of the Christians were glad to get home before dark. In the evening I was entertained by the Postmaster and had a good time there with Mr. Jenkins, Mr. T'ang and others.

On Saturday 23rd, the weather was good and I got home about 4 o'clock. It was a joy to see the expectant happy faces in one's own home.

Three remarks to be made:—(1) Although some of the churches are progressing very slowly it was a great thing for the few people to think about the idea of God, the greatest Reality that human mind can ever dwell upon and the Saviour Jesus Christ. (2) Up to the present time, on account of the lack of workers and funds, the Church has been practising what I call "self-committing-suicide-policy", namely, by putting one worker in one place intentionally to extend the Kingdom of God on earth, but practically to rot and to become dull. Unless this policy is changed the Christian church will continue to mark time. (3) It is pathetic and sad not to see more intelligent people joining the Church. We are certainly called to reach the educated class as well as the ignorant ones. Unless and until more of the educated class are reached for Christ, China for Christ will not be realised.

I am afraid my account is too long, but I shall appreciate the prayers and concentrated thought of my readers on these important problems.

(Signed) C. T. Song.

## THE RED TERROR IN THE TRIBES COUNTRY.

T. E. PLEWMAN.

In the long trek of the Red Army under the command of Hsü Siang Ch'ien many areas of this province have been devastated. Recently the writer was able to see first hand some of the devastation wrought by the Communists during their several months occupation of the Weikiu-Lifan-Tzagulao area.

Crossing the mountain range west of Pelchwan, the Red Army descended on Maochow. Thence they sped southward to Weikiu, which was not defended by the Pien Fang Chuin, who cravenly ran after burning the town. In their haste to get away, the bridges at Maochow and Weikiu were not destroyed and the Reds were able to cross the river and with practically no opposition pursue their way down the west bank to within a short distance of Shwan Keo, in the bend of the Min River below Yin Shu Wan. They also were able to proceed up the Lifan valley to Tzagulao and in this neighborhood united with the smaller Red Army that under Chu and Mao had come from Yunnan by way of Mongkong and the Hong Chiao Pass.

On the east bank of the Min River, however, the government troops made a stand at Ban Chiao, midway between Weikiu and Wenchwan. They there dug in on the southern side of a gulch and the Reds entrenched themselves on the northern. Wenchwan was deserted by its inhabitants and a number of times reported lost to the Reds, but was never occupied by them. The troops at Ban Chiao must have been in a precarious position during the two months they held that point, for their main line of communication from Wenchwan to Yin Shu Wan was under Red fire the whole way, a distance of over one hundred *li*.

Chu and Mao's forces did not remain with Hsü. They went northward towards Kansu, while Hsü preferred to remain in Szechwan. It is possible that Hsü originally planned to journey across the Grass Country and make his way to Sinkiang, for he evacuated the Lifan-Tzagulao area without much pressure and travelled northwestward to the Ngaba states. By that time he doubtless was persuaded of the im-

possibility of his plan and thus we have now to face his return offensive in the neighborhood of Yachow and Tienchwan. They are looking for warmer winter quarters than those offered by the Grass Country.

The natives in the Lifan area had no particular cause to fight for the Chinese. Just before the advent of the Communist forces they had been pressed for a military levy and had said, "In the Manchu régime the Teng Chuin were the recipients of a subsidy from the government, and in return for same provided 2,500 native levies to help the army any time there was trouble or rebellion. Since the republic was established we have had to pay taxes instead of receiving a subsidy. Now you also want a military levy. If we pay we won't fight. If we fight we won't pay." Consequently when the Reds came many of the native headmen reasoned that the Communists would not concern themselves with them. Their quarrel was with the Chinese government and officialdom. Moreover the Communists had sent messages in advance saying that they had been maligned—they did not slay people wantonly, nor did they destroy property. In fact, the town of Weikin had not been destroyed by them but by the government troops. The Chinese were not deceived. The entire population of Lifan except the very poverty-stricken left before the Reds got there. The native headmen, however, led processions to welcome them, fired firecrackers, and feasted them. Everything went fine for a few days, during which time the Communists were busily engaged finding out who were the men with property, also who had been in any kind of government employ. They sent their forces into every tiny village in the mountains and then when they had got the needed information they threw off the mask and started making prisoners of the headmen. No-one was in a position to resist. True in one or two places a few of the tribespeople tried to save their chieftains, but usually in vain. Yang Hsioh-pi, of Kiutzeteng, an opium addict, was too lazy to flee and welcomed the Reds. He was promptly executed. His brother in the Siao Keo, a much more capable headman, though advised by a well-informed Chinese merchant to flee for his life, also feasted the Communist troops and refused to hide. He and his whole family, women and children, were put to death. Sang Sao Chin, of Ganpoteng, after making his submission to the Reds, tried to escape and hid at the Tzagulao Lamasery, but was discovered and killed. His wife was taken prisoner in her home and put to death. A much-travelled Kiarong, Yang Chin Yuin, who was busi-

ness manager for the large party of lamas who visited Chengtu a year and a half ago, was under no illusion regarding his probable fate, and after several interviews with H-sü Siang Chien, when that astute Red leader pumped him for all the information he could get, decided that he would have to slip away into the mountains if he was to save his life. One night with several lamas he succeeded in making his escape. When the Red soldiers found he had fled they sent a number of their men to Bah Shih Lao, Yang's home, and killed twenty-three of his people, among them his wife. Thirteen of them were killed and buried in a field outside his house, and Yang showed me the spot where fresh earth and stones marked their grave. The other ten were killed a short distance away. His two small children hid under a cupboard when their mother was taken away and remained in hiding three days till the Red soldiers left. They are now in Chengtu and we hope the scenes of horror through which they have passed will soon be erased from their memories. Altogether there was a monotonous sameness to the Red procedure. At first protestations of friendship—"We are not reckless slayers of the people. We did not burn Weikiu. That was done by your own soldiers. The Communist troops do not kill or burn. Trust us, for we are friends of everybody." But it did not take them long to compile lists of the head men, the people who had worked for the government, the people who had property or money out on loan, whom they termed *shenliang*. All these were foredoomed to death. Most of the prominent Chinese fled, with the exception of a few small business men, but these latter found to their grief that they were counted as well-to-do. Two brothers named Cheo were connected with our chapel in Lifan. One of them took in the last money forwarded to Pastor Mao about New Year's. One of the brothers was taken by the Reds. The other paid over by degrees all he had in cash and goods to ransom him, but to no avail—when the supply was exhausted he also was taken and both put to death. They, in company with six others, during the night were taken to the middle of the bridge over the river, bound hand and foot and cast in to drown. One man (not Cheo by name) had a miraculous escape. He drifted on to the rocks, managed to work himself out of the water, and used the rocks to saw the ropes off his limbs. It being dark, he was able to escape to a friend's house and hide for some weeks. To-day he is still alive to tell the tale.

A man by the name of Wang, who lived in a village ten *li* from Tzagulao, was condemned to death along with two

other prominent natives. Ten Red soldiers came to the village to carry out the sentence. The three men were bound and two of them had been killed when Wang's turn came. He had a henchman by the same name. This man seized a sword and shouted at the Reds, "You are not the only people who can slay. We also can turn berserk." Before the astonished Reds got their weapons out he had cut down six of their number and called on other villagers to help. The remaining four Reds took to their heels. The rescued man and his people took to the hills, for they knew other Communist troops would be sent to avenge the death of their comrades. But when I was walking among the ruins of Tzagulao this man was pointed out to me. I asked him if the story of his rescue was true, and he averred it was, so I took a snapshot of him. Unfortunately the hero of the story was not around, so I had no opportunity to photograph him.

That some of the Reds indulge in quite wanton cruelty seems proved by repeated stories I heard of them only partly beheading their victims. Yang Chin Yui told me of several men who were put to death at Tzagulao, and their executioners only struck hard enough to cut the spinal vertebrae, leaving the rest of the neck uninjured. They then ironically asked their victim, "Do you love the knife or not?" If he said, "Yes," they would give him a merciful second stroke. Otherwise they would leave them to perish by inches or give them three or four light strokes with the sword. I also met an old chieftain with whom I had stayed in the village of Chienkutzi in the Heofan some years ago. He told me that fifty or sixty of his people had been treated thus, and when some of the natives returned to the village after the Reds have left they found quite a number who were using their hands to support their heads. Some of them could take a little food and talk, and actually lived five or six days before death ended their sufferings. This headman told me how terrible they looked and held his own head under the chin with his hands to show how they had to support their heads.

On all sides I heard it stated that the Red Army was very efficient. Chang Mong Ling, one of our church members, who lived in a lonely house eight li below Lifan during the whole of the Red occupation, but which was passed by all the Communist armies, had a good opportunity to see them. He claimed that Hsü had about 80,000 in his army from East Szechwan, but of these only one-half were carrying rifles. The rest were labor corps. They had good rifles and machine



guns, but were short of ammunition. Such ammunition as they did have must have been of an inferior quality, as they made their own cartridges from local material to supplement such other as they had been able to capture from government troops. A large number of women accompanied them and were employed in making sandals and socks. They had lots of knitting and sewing machines. Heard only a day or two ago of a cache of over one hundred rifles and between twenty and thirty sewing machines that they abandoned near Puchi Keo beyond Lifan. The Communists were then heading for the Grass Country and were overburdened with material, so hid some of it where they thought it might escape discovery. Following close to the soldiers were a large number of carpenters and laborers who were engaged in making shelters and who speedily made some sort of covering for the army on the march. They also had boy and girl scouts, theatrical troupes, men and women orators, who descanted on the blessings of Communism to the population of the occupied area, a large propaganda bureau, etc. The thousands of printed and lithographed posters everywhere and the laboriously executed slogans cut deep into stone slabs which one saw every few feet along the way indicates the importance attached to propaganda by the Communist leaders. Most of them were of the Da-dao San Ming Chu Nyee (Down with the Three Principles) type, but near Tzagulao saw an engraved one that was to the effect, "Down with Chiang Kai Shih, who would turn China over to the Catholic and Protestant Religions."

Putting aside the matter of ruthless slaughter of certain classes, the conduct of the Reds towards the common people was better than that of the Government soldiers, who were much less disciplined. No Communist soldier is allowed to use opium—death is the penalty. They are also taught to observe hygiene. Till they were leaving, when they took anything they wanted and burnt the towns, they were careful to pay for what they took. Chang Mong Ling had his bedding, food and furniture taken by the Szechwan troops, but the Reds did not molest him. All Red soldiers shared and shared alike except in time of battle when the shock troops were given their choice of everything. In the vicinity of Lifan Hsü had some five or six wireless stations, one of them operating for over a month at the home of a Christian Chiang named Hwang. Thus they were able to keep in constant touch with other bodies of Red troops.

As to the sufferings of the Christian community in the

Tribes Country, we found that with the exception of the little church at Dong Men Wai, all the buildings had been destroyed. This included church, school and pastor's home at Lifan, and the chapel and pastor's home at Tzagulao. Pastor Mao had mercifully passed away just before the coming of the Reds and did not live to see the destruction of the little church which was his pride. Mrs. Mao died of disease during the Red occupation. Pastor Ren of Tzagulao was taken by the Reds and killed. His wife and family were at Tzagulao when the Reds evacuated the town. When the Reds left, they not only carried away all the food possible, but any that they could not take they dumped into the cesspools. This is what happened to Mrs. Ren's small reserve.

Two of the leading Christians at Dong Men Wai were killed by the Reds—Elders Hwang and Go. Some of the church members there buried their Bibles during the Red occupation and dug them up after they had gone. They still had five complete Bibles when I visited them. Could not find one Bible in Lifan or Tzagulao—everything was burnt. Some eleven people connected with the Lifan and Tzagulao chapels had been killed or died of disease during the Red occupation, while sixteen were missing from the Dong Men Wai roll.

Disease stalked behind the Reds and the miserable survivors of the occupation, bereft of home and food, fell an easy prey to dysentery, typhus and typhoid. Mr. Deng Wei-han, our helper at Lifan, estimates that over one-half the population of Lifan and Tzagulao have died of disease. The winter is only just beginning and the scanty supplies of food are exhausted. Not till next summer will any new crop be available and who will feed the people in the meantime? The government is too much concerned getting supplies to the soldiers to worry about the civilian population, so it is fairly apparent that a number of people will die of starvation and that seed grain should be sent in to assure a harvest next year.

The lack of discipline of the government troops was everywhere evident. Buildings were torn down to supply them with a little firewood. Wooden partitions, beds, bandengs, tables, floors, were seized and burnt. There is lots of underbrush in the country, but that would entail a little more work and not be such good kindling as a wooden support in an inn. If nothing else available, the soldiers could always find a telegraph pole not far away. Near

Ganchi I saw the telegraph wire waving violently in the air. Looked behind me and there was a soldier pulling down a pole. Scores of them had been cut down. Asked the Lifan official if he did not need the telephone service any longer. "Certainly we do," said he, "but the rascally soldiers use our poles for firewood!" Little groves of valuable trees near the road were all cut down. It will take many years to make good these losses, if ever. While in the neighborhood of Tzagulao we saw some wounded lamas and natives, but never once did I see a wounded soldier, though heavy fighting was supposed to be proceeding thirty *li* beyond that town. The natives all complained that the soldiers made them do the front line fighting and sat down behind. This they were willing to do because the Reds had alienated the tribespeople by their wanton slaughter of their headmen. We fancy that the Reds may have been more afraid of the sniping of the native soldiery than they were of the regular Chinese troops.

The Tzagulao Lamasery, with its great *chorten*, the pride of the countryside, was ruthlessly destroyed by the Communists, and some forty lamas were killed, including the *da lama*. This great block of buildings will probably never be fully restored in our day. The people went to the lamas when the Red invasion threatened and they consulted the oracles. They then informed the anxious natives that the gods had decreed that the Red would not come. They could go home again and not worry. But the lamas are discredited to-day, for the Reds have come. They have done what they listed with the wretched population and the survivors have lost their faith in their lamas. Sitting among the ruins of the lamasery, one of the bystanders in my presence said to a lama, "But you said the Reds would not come!" He had nothing to say. Perhaps this means an open door for the Gospel.

The writer of this article did not go to Maochow, but was informed by people from there that the destruction was equally complete and that the church property of the C.M.S. was entirely destroyed.

We took with us on the trip a small stock of medicines, which was speedily exhausted. Also dispensed a little money to survivors of Christian families. We have since sent in a little clothing. If some Chinese doctor could be sent in with a goodly stock of medicines, he could do a tremendous work in saving life. Mr. Deng has just arrived in Chengtu and reports walking over perhaps thirty corpses on the road—people who had dropped in their tracks of disease. If any

of our readers wish to help with food, clothing or money, Mr. A. J. Brace, Treasurer of the Chinese Missionary Society, would undoubtedly be glad to use the gifts to alleviate the sufferings of the people of the Tribes Country. They suffered in our stead.

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ANNUAL MEETINGS OF THE WEST CHINA COUNCIL  
OF THE UNITED CHURCH OF CANADA and THE  
SZECHWAN SYNOD OF THE CHURCH OF  
CHRIST IN CHINA

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The Council of the United Church of Canada West China Mission, convened on Tuesday afternoon, October 29th, at Hart College, and the Szechwan Synod of the Church of Christ in China on Monday morning, November 4th, at the Mission Press. Delegates were present from all stations, though some of those from Chungking and Fowchow were delayed by bad roads and breakdowns. Some of them had turned back and those who came on were several days late. They had developed considerable brawn from pushing the Mission Truck out of the numerous mud holes.

These meetings were called at this early date in order to discuss ways and means of meeting a serious reduction in the amount of money available from the Home Board in Canada for the year 1936. Under these circumstances an attempt was made to reevaluate our work and so Policy and Aim came in for a good deal of discussion. As was inevitable there was a certain amount of this form of work being set over against that, for we were faced with the unpleasant task of having to make recommendations for a reduction in the personnel of the Mission. We dodged the issue for a while and explored every other avenue but finally had to come to the point of recommending a reduction of two families and two single workers.

Grants to Synod for Educational and Medical work were cut by several thousand dollars in each case, and the grant to the Pastoral Department of Synod was also pared by a

smaller amount. Every department of work came in for a close scrutiny but it was felt that the Pastoral work of the Church must be kept up at all cost. This was fairly unanimous opinion, though one could sense that there possibly were some who thought otherwise. Mr. Morgan of Fowchow gave a very fine paper on "The Place of the Church in all our Work of the Future", which article has I believed appeared or will appear in the columns of this journal. All through the meetings one heard being sounded that note of the necessity of stressing the importance of establishing a Church. There were some who thought it was being overstressed but I think by the end of the meetings that we understood each other better on this question. The Church just as such was not being made the be-all and end-all but rather it was being stressed that there must be a church in West China in order to conserve the values for which we all stood.

A resolution was actually discussed, though not very seriously I think, calling for the separation of the University workers of the Mission from the Field and other workers. The discussion brought out the fact that there was hope that the Mission would gradually be relieved by the Government during the next ten years or so of a good share of its heavy obligations in the matter of teaching staff. It was not thought that separation would serve any good purpose at this juncture and would indeed be harmful to both university and field. Nevertheless the field was glad to hear that there was some hope of relief in the not too distant future.

We were both pleased and privileged to have with us, for the greater part of the time the meetings were in progress, Dr. A. R. Kepler of the Secretariat of the Church of Christ in China. He addressed both Council and Synod several times, giving us a good idea of the work being carried on in the various Synods of the Church throughout China and also giving us some very fine devotional and inspirational messages.

The very first note struck at our opening meeting of Council happened to be by the youngest member of our council. It was—"Tarry ye—ye shall be imbued with power". I fear that we did not always keep up to that standard all through the meetings. That would seem to be our deepest need in all our forms of work. One of the high spots of Synod came when one of the Chinese members, not a minister, got up and made an eloquent appeal for the eradication of gambling amongst the leaders and members of the church. It was taken up at once and three committees

were appointed, one in each of three different sections of the field, to investigate how much gambling was going on. Our Chinese friends are developing a conscience in this matter.

A report from the Home Missionary Society of the Church was given by Mr. T. E. Plewman who had recently made a trip into the Lifan area. He reported that the Communists had killed Mr. Ren the evangelist and many of the church members and had completely destroyed the church properties in both stations. When the country finally becomes settled a complete new start must be made. We missed dear old Pastor Mao at the meetings this year, but we were glad he had gone on just a few months before the troublous times came on in the Lifan area. Most certainly he would also have been a victim to Red hate.

Our meetings were hurriedly called together this year and consequently were less well planned for, as regards reports and discussions of work, than usual. We hope however that everyone who came got some increased idea of the task and opportunity before the Church in Szechwan today.

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### The Upper Room

#### THE PATIENCE OF CHRIST.

Reading; John X. 22-42.

J. TAYLOR

Jesus healed the man born blind during his visit to Jerusalem at the Feast of Tabernacles. Then he seems to have lingered in the Holy City preaching and teaching until the antagonism of the Jews became very bitter. This was in the early autumn. He seems to have left Jerusalem for some months; but was back again by the time of the Feast of the Dedication. This Feast had been instituted by the Maccabees in honor of the Purification of the Temple after it had been desecrated by Antiochus Epiphanes. It would, then, serve as a reminder of the bitterness of subjection to this northern

king when not even the Temple had been spared by him as he attempted to introduce his heathen practices into the Holy City, and of the glorious victory of their national hero, Judas Macabeus, who had utterly routed the army of their great enemy and brought deliverance to the suffering Jews. It began about December 20th and lasted some eight days. So it was winter in Jerusalem and would be cold and wet. Jesus sought shelter in the Porch of Solomon and walked up and down, perhaps teaching his disciples. This afforded an opportunity for the Jews, who were becoming his enemies, to attack him. They sought an opportunity to "catch him in his speech." And they came back to the old question as to his Messianhip. "How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." This is an angry echo of the question of John the Baptist when he sent his disciples to Jesus, asking, "Art Thou He that cometh, or look we for another?" But this time there was a threatening note in the query. It is as if these men had said to themselves: "We must make him declare himself so that we may take him and make him self king; or lead him on to some statement that will justify us in having him arrested and put away."

Now Jesus had more than once as much as stated that he did claim to be the Promised Messiah. But the Jews, blinded by their misinterpretation of the prophetic scriptures, had utterly failed to recognize in this son of an artisan the promised Redeemer. Christ had also been doing deeds of mercy among the people. Early in his ministry in the synagogue at Capernaum he had distinctly stated that the promise of the prophets was to be fulfilled in himself. But the perverse hearts of his listeners had altogether missed the meaning of his message, and they had tried to kill him. On each of these occasions Jesus had tried to help his audience to read and interpret that scripture aright, and each time they had rebelled against the evidence given.

Here they are again on a cold bleak day in winter. Once more they try to get a definite and unequivocal statement from Jesus. "It thou art the Christ, tell us plainly." Our Lord at once replied: "I told you, and ye believe not; the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not My Sheep." That is to say: You are not asking these questions because you want to believe, but because you are alien to me and my purpose.

Rather than spend time trying to convince people who refused to believe, Jesus went further into his teaching and said: "I and the Father are one." Because this is true, all those who commit themselves to Christ are safe for time and eternity. "No man is able to pluck them out of My Father's hand." Here was a startling statement. The amazed Jews, without a word, grabbed such loose stones as they could find in the temple area and would have thrown them at Jesus until he lay bruised and dead in the midst of them. But quietly and firmly Christ asked them why they were ready to stone him. What had he *done* that led them to such extreme measures? It is not for what you have done—we don't stone you for the good deeds you have done—it is for what you have *said*. You have said that you are equal with God. This is downright blasphemy. No human being is, or can be, equal with God. Their rigid monotheism rose in anger against our Lord; and it was finally this very charge that was brought against him and that led to his death on the cross. It was of little avail that Christ quoted from their own scriptures. Nor could any argument from fact help him. "If I do not the works of my Father, believe Me not. But if I do them, though you believe not Me, believe the works; that ye may know and understand that the Father is in me, and I in the Father." No use his trying to plead or argue with them—it is difficult to argue with a mob bent on murder. So he left them once more. "He went away again beyond Jordan into the place where John was at the first baptizing; and there he abode."

How great was the patience of Jesus. From a boy he seems to have had a double portion of this grace. When his mother reproved him for lingering in the temple among the literati, he quietly reminded her that he must be about his Father's business. Then he went home with his parents and "was subject unto them." What a wealth of revelation there is in that simple statement! The quiet years in Nazareth; the nights of prayer beneath the stars. All these but added to the patience of our Lord. When he had gathered his disciples about him and they misunderstood him or quarrelled among themselves for primacy of place, When Peter swore eternal allegiance to him only deny and forsake him; how patient was the Master. During the terrible strain in the presence of the High Priest; before Herod and in the judgment hall of Pilate, Jesus stood in such quiet patience that the tables were turned and he became the judge of these lesser men. And how patient He has been with his church; how

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forbearing with the world that still insists in misunderstanding him.

We all need to repent. We are on the wrong road. We still seem to think that Christ will accomplish his purpose by man-made methods. We become irritated and discouraged because some of our plans do not accomplish the work of God. We stress organization and "plans of campaign." We run here and there to this conference and that. We work ourselves up into a fever of hurry. We are fond of quoting, "The King's business requires haste." We break the speed laws of the Kingdom of God. We fail to see that Jesus sowed the seed and waited for the harvest. He was willing to ally himself with the forces of nature and the universe—which is to say with God. He dared to use the scientific method long before that term was ever used. He began with the fact. He pushed the fact until it developed a mystery and then he waited—he was sure that the mystery would be solved in due time. He was not afraid to allow for this time factor. He knew that more light would be given. So he never tried to retaliate on those that opposed him or tried to hinder or harm him. Surely we may, in our own far off way, copy his method and imbibe his spirit.

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## REPORT OF QUESTIONNAIRE ON LAY LEADERSHIP.

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PRESENTED BY L. TOMKINSON

The accompanying questionnaire was sent out to missionaries and Chinese leaders throughout the Province in an English and a Chinese version, together with the questionnaire concerning Sunday School work etc.

Of the English version about 23 were returned of which about half left the questions on Lay Leadership entirely unanswered. Of the remainder 5 (that is nearly 40%) replied that there was no lay leadership in the area covered by their replies. It is probably safe to assume that the same was true of those who replied to the other sections of the questionnaire but left this part blank. (if the absence of reply indicates

mere indifference to the question that in effect probably comes to the same thing.

One reply to the first question (re complete lay responsibility) reports 2 under A, 1 under B and 3 under C. No one else reported any under A and only 1 other was reported under B. The same paper reported 4 under C. and 1 under D. so that about half the total reported was in this one area.

Altogether a total of 14 lay leaders was reported, and of these 4 had training for one year or more and 6 for some shorter period.

As regards II (Lay Assistance to pastors, etc.) the replies were too vague for any statistical purpose whatever. One remarked that if paid teachers in Church schools were included 99% of the work was done by lay workers, but that the effectiveness of their work was stultified by their own lack of Christian experience. Though this paper stated the situation in a somewhat extreme form it seems to express a wide-spread condition.

The only training given anywhere under this heading seems to have been in Bible classes, such being held in some cases for an hour a week or in others for a period of two or three weeks in the summer.

As regards program—one or two places reported more or less regular summer schools planned for the future.

Only one paper contained an answer to the last question, and that seemed favourable.

I am counting on Mr. Den reporting on the replies in Chinese to the questionnaire, but a few observations here may be in place. The results were not markedly different, but some of the questions do not seem to have been clearly understood—particularly 1 A.—perhaps partly owing to the wording of the Chinese question. A somewhat larger proportion attempted some answer—16 out of 26. Under question one about 30 lay workers were fairly reliably reported—more or less evenly distributed between B, C. and D. (whereas should have expected a large majority under D—excepting perhaps for the tendency to regard a special building as the *sine qua non* of a Church in any sense.)

Two answered the last question—one estimating the efficiency of these lay brethren as from 10 to 20, the other saying that their efficiency was very marked.

Perhaps all that can be reliably concluded from these replies is that in the Christian movement in Szechuan unpaid leadership and lay leadership training is an all but virgin field.

On one point some further observations arising from a conversation with Mr. Den on these questionnaires may be in place. The tendency in relation to lay training to rely largely on summer school in large centres remote from the rural churches must in relation to rural area, at least be regarded as unfortunate—and where this is combined with the tendency—otherwise entirely healthy—to make the individual of the local church responsible for travelling and other expenses, liable to be quite impracticable. The summer is one of the busiest times for the farmer—and few can afford entirely to abandon their productive work at that period; even the late autumn—before weather conditions become severe is at least somewhat less busy and the winter near China New year is of course the period of maximum leisure. The present practice seems to be another example of the unfortunate results of the present tendency for the missionary situation outside exclusively conservative circles to be dominated by the academic secular educational institutions. There would seem to be a need to alter the time of many of these short term training schools and for the teachers, experts etc. to go to the farmers rather than for the farmers to come to them.

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REPORT OF QUESTIONNAIRE OF SUNDAY  
SCHOOL WORK.

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PRESENTED BY R. O. JOLLIFFE

The answers to the questionnaires sent out by the committee on the Weigle-Miao conference on Religious Education, totalled, in Chinese and English, over 60 returns, and referred in all to over 100 Sunday Schools, covering a large part of Christian work in the province. As there was some overlapping in the Chinese and English answers, the following will refer only to the English returns and the Chinese will be printed elsewhere. As the number of answers to the various questions differed, the results will be given in percentages.

*Number of Classes in the Sunday School :*

In practically all of the central stations in Szechwan, the Sunday Schools are divided into classes, varying from 6 to 30 classes in the different places reported.

In the out-stations which reported, the number of classes were from 1 to 3.

*Size of Classes :*

In the central stations the average size of the S. S. class is 13.

In outstations, most cases reported as having one class only.

*Grading in the S. S.*

81% of the Sunday Schools reporting, are graded in some degree.

62% (Central Stations) have departmental Sunday Schools.

30% specify that they have 3 grades, Primary, Junior and Adult.

11 Outstations, reported their Sunday Schools as graded.

*Basis of Grading :*

35% grade according to age.

35% grade according to standing in the day or boarding schools.

2 places only report the scholar's religious knowledge or church standing as a basis of grading.

*Source of Scholars :*

Two places only mention scholars in their Sunday Schools, as not from those in attendance at the church or mission schools.

*Sunday School Teachers :*

90% of the teachers in the S. S. of the central stations are from among the teachers or pupils in the church or mission schools.

54% of the S. S. in central stations have pupils, as well as teachers of the week-day schools, who teach in the Sunday Schools.

36% of the answers mention that it is girl students who are teaching in the Sunday Schools.

NOT ONE answer reports boy students as undertaking teaching in the Sunday School. (The discussion in the Religious Education conference, revealed that there are boy students teaching in some of the Sunday School in Szechwan.)

27% of the outstations (reported) mention that the teacher and the pastor are the only teachers in the Sunday School.

*Training Class for Teachers :*

Eleven of the central stations report a training class for S. S. teachers.

Three special suggestions for the training of teachers, were urged in a number of the reports:

- a. The holding of more institutes.
- b. Courses of study for Sunday School teachers, with books, supplying the courses.
- c. More use of the Practical Demonstration class.

*Worship in the Sunday School :*

25% of the answers would indicate that they use in their S. S. the worship program given in the regular Sunday School leaflet.

As a rule 15 to 20 minutes, seems to be the worship period in the Sunday Schools.

Some mention that one-third of their time in the Sunday School period is spent in worship.

Two specify that they take one half-hour in worship.

*Local Religious Education Organization :*

4 places have a local Religious Education Secretary.

6 places have a Religious Education Secretary.

No other places reported any special R. E. organization.

*Provincial Religious Education*

Most of the answers say "Yes," we need a Religious Education secretary for the Province.

Some answer conditionally;

- if he were the right person,
- if he were willing to travel,
- if he were a trained Chinese.

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DEATH.

SEWELL. December 6th, 1935. At the West China Union University, Chengtu, from pneumonia, Erica May Sewell, eldest daughter of William G. and Hilda Sewell, aged 7 years.

THE SUNDAY SCHOOL INSTITUTE.

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July 1935

Following the Conference conducted by Dr. Weigle and Dr. Miao there was held in Chengtu, from June 29th to July 18th, a Sunday School Institute. Over a hundred Christian workers registered and the daily attendance ranged from sixty to ninety. These delegates represented the six Church groups in Szechwan and were practically all engaged in Church and Sunday School work. In spite of the upheaval and threatened Red menace of the previous weeks there were representatives from all over the province.

The regular sessions of the Institute began at 8 a.m. with a morning devotional service and continued until 12 noon. In the afternoon two sessions were held from 4 p.m. to 6 o'clock. The study of music, as an aid to class work was strongly featured and the leading of chorus singing, with new choruses being taught between sessions, was a delightful and helpful feature of the Institute.

The first task was devoted to the study of Sunday School work in general, such as the history of Sunday Schools, Child Study, connection between Church and Sunday Schools and School management as well as reports from districts and towns.

During the second week the Institute divided into three groups for intensive discussion work relating to the problems of work among Children, Adolescents and Adults. The presentation during the first week of the general background given so ably by keen Chinese leaders led to the facing up to the main problem—that of developing the present Sunday Schools to cope more adequately with the great opportunities now opening before the Christian Church in Szechwan. The varying situations in town and country, in school centers and out-of-the-way places were freely discussed and plans made for development.

Demonstration lessons and instruction in story-telling were given and discussions on methods followed. In the third week special features of the Sunday School were stressed: its relation to international goodwill, relation to rural problems, and the gathering up of the findings of the Groups and the bringing forth of concrete propositions.

The most encouraging feature of the Institute was the realization which seemed to come to all that the deepening of the spiritual life was the basic factor in any attempt to meet the need of the present day. Many expressed too, the new realization that had come to them of the possibilities in the Sunday School, in its relation to the Church rather than as an adjunct to school work. While in the past the Religious Education in Szechwan has been almost entirely linked with the work of the Mission School of the province—in the future it must become rooted in the Church, if the church is to live. The Sunday School Institute marked a point in the passing from the old to the new.

During the Institute it came as a revelation how much real pioneer work in the realm of individual thinking and working out of projects was being done by Chinese workers and the Institute provided a very opportune time for the interchange of ideas and experiences.

The days of the Institute in work and fellowship developed a strong consciousness that the Sunday School has tremendous potentialities for the building up of the Kingdom of God in Szechwan.

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## SHOULD YOUR CHILD WEAR GLASSES?

By

J. ROBERT BURKE

Frequent comment is made relative to the ever increasing number of children wearing glasses. Parents are particularly interested in this subject, either because their children are already wearing lenses or because of the possibility that this will happen later. Oculists are asked to explain why so many children today have poor vision and to give suggestions to aid in the prevention of the need of glasses.

Some one has said that "God had His ingenuity taxed to the utmost when He devised the human eye." It is a most wonderful affair but not perfect. When a baby is born, his eye is extremely short, but there is a refracting medium in the eyeball which compensates for this shortness,

so that in the majority of cases an infant sees normally. As a child grows, the eyeball should grow in proportion; but if this ratio is upset and the eyeball grows too much and becomes longer than it should be, myopia, or nearsightedness, results. If the opposite happens, the eyeball is too short and hyperopia, or farsightedness, results. If only one section of the eyeball is at fault, astigmatism is produced.

If the eyeball of your child is either too long or too short, rays of light entering it do not come to a focus in the proper place on its retina. The retina corresponds to the film or plate in a camera. If one does not obtain a proper focus for the object being photographed, a blurred picture results. In cameras capable of reproducing objects in fine detail there is a mechanism which allows the photographer to change the position of the lens so that the rays entering the camera through the lens are brought accurately to a focus on the film. The eye possesses a lens which is capable of changing its shape to refract properly the entering light rays, but it is not elastic enough to divert these rays in the more extremely nearsighted, farsighted or astigmatic eye.

The eyeball has a number of muscles attached to its outer wall and one circular muscle inside surrounding the lens. These muscles come into play when the child tries to change the shape of his eyeball and the curvature of his lens when attempting to bring objects into proper focus. If his effort is too great and is repeated too frequently, certain signs and symptoms will be produced.

Let us assume that the child's general physical condition has been checked up and found satisfactory and that he is being fed properly. If he has reddened lids with crusts or scales at the bases of the lashes or if he suffers with frequent sties, he probably has eyestrain and is in need of glasses to correct this condition. If there is a sudden change in his disposition; if he becomes easily fatigued, lacks interest in his food and frequently complains of headache which may or may not be accompanied by nausea and vomiting, or if he scowls, squints, blinks or develops habit spasms in the muscles of his face or other parts of the body, eyestrain should be considered immediately. If his school work is not up to its usual standard and his ears are normal, eyestrain or poor vision may be causing the slump in his work.

A "turned" eye is such an obvious defect that it will probably receive attention long before the abnormal eye which produces only subjective symptoms. The turned eye should be treated as soon as it is recognized, because usually



this eye has poor vision, and every effort to retain its existing vision and promote further vision should be made. The eye has turned because the child has not been able to make it coordinate with its fellow and has allowed it to turn to avoid double vision, which is always confusing. An unused eye, like an unused hand or arm, soon loses its function, and the longer it is unused the greater is the difficulty in bringing it back to a useful state.

What can be done to prevent these signs and symptoms? It is obvious that some means must be used to bring the entering light rays to a proper focus in these abnormal eyes. The best known method is the use of glasses worn before the eyes. Lenses properly ground and fitted will correct, for all practical purposes, the defects found in a young person's eyes, excepting those cases in which the eyes have been badly diseased or injured. In turned eyes the most valuable means of effecting relief or cure are the wearing of glasses, which will blur the vision in the good eye so that the offending eye will go to work, and the carrying out of various exercises.

There is a definite aversion on the part of most parents to the placing of glasses on their child. This is a perfectly natural reaction; but in many cases the feeling is carried to extremes, and consequently the child is left without proper treatment. This lack of care makes things difficult for him, and in some instances it is the direct cause of the development of an inferiority complex, which may be carried on to later life. Parents sometimes remark in the presence of a child that they "just hate to think of him wearing glasses." This makes a definite impression in the mind of the child, and he instantly realizes that he is inferior to other children; but he also learns that he has an ally when sympathy is desired. If it happened that this child needed a cumbersome brace or cast to aid a weak spinal column, the parents would not hesitate a moment in having it applied; their attitude would probably be the same in regard to an ankle brace or "straightening bands" on crooked teeth. Why do they not feel the same toward the child's eyes? Many defense reasons are offered by parents, but at the bottom of it all I believe that the cosmetic phase is paramount and that subconsciously they think the child is proclaiming to the world a physical defect which was transmitted by them. Another objection offered is the fear of an injury to the child's eyes or face if the glasses should be broken while they are being worn. The risk is slight, and if this is the only objection, so-called nonbreakable lenses

may be used, although they are not as efficient as regular ones. Recently a 4 year old boy was struck in the eye by a dart thrown by a playmate. The eye could not be saved. If he had been wearing glasses, he would probably still have his eye.

Some parents believe that if a child once starts to wear glasses, he will be obliged to continue; but this is not true. One cannot tell exactly what the condition of any particular pair of eyes will be after a given time. If the visual error is fully corrected, there is a better chance for the condition to adjust itself. Eyes may be nearsighted one year and become farsighted the next.

Before your child enters school, it is wise to have his eyes examined, as many unsuspected visual errors are discovered at this time. If glasses have been prescribed by an oculist, keep them properly adjusted by the optician, for children are often careless in handling their frames. Improperly adjusted glasses offset the results sought, and in many cases they can produce more eyestrain than was originally present. The child who wears glasses should have his eyes examined at least once a year as this is the period in which the eye is changing shape, and errors are more apt to arise.

If you receive a notice from school that your child has defective vision, do not become incensed or make slurring remarks as to the ability of school authorities to examine eyes. School officials are really trying to help each child, and parents should do their part by having the child's eyes examined by an oculist. If your child is subject to the symptoms already mentioned and you have not been notified that his vision is faulty, you must not assume that his eyes are not to be considered as a cause. The child has probably been able to squint so that he could pass the brief school test; but if he tried to read similar letters for a number of minutes, the error would have been detected. Examination with the pupils dilated by the oculist will result in the discovery of a definite error.

If your child has a turned eye or visual errors, do not think that he will just outgrow the condition. This may happen in a few cases, but how are you to tell your child's case is one of them? If one waits too long, it may be too late for correction, and lasting damage may be done. Be fair to your child and give him all the aid possible in combating the results of defective vision. If the oculist has said that the child should wear glasses constantly, see that he does so, as a few hours without glasses may undo all the good

accomplished by hours of wear. A definite relief in symptoms will be noticed, but in the case of the turned eye, one should not expect startling results immediately.

What are some of the ways to prevent normal eyes from becoming troublesome and defective ones from becoming worse? I believe that present-day educational methods are at fault in demanding so much intensive close work in the classroom; insult is then added to injury by demanding home work of pupils even in the lower grades. Certainly the less any part of the body is overtaxed, the less chance there is of fatigue with its manifold complications. The books for children today are fascinating both in story content and in illustrations; because of this, one must be ever watchful that the child does not overtax his sight in poring over them. Reading in bed at night or early in the morning should not be allowed. If the child is doing intensive school work, too many extracurricular activities should not be added. Everything should be done in moderation.

Some authorities claim that simply because school years, happen to coincide with growing years, classroom work is unjustly blamed for increasing visual errors. They believe that all these errors would develop anyway. I do not agree entirely with this, as the "proof of the pudding is in the eating." Many children remain symptomless when prolonged close application has been eliminated. Nearsighted children, more than any other group, like to read or do other close work because their world is a limited one, and they naturally develop a habit for these things. This is not good for their general condition as they are not playing the usual outdoor games which would help so much in their development. The nearsighted child who wears glasses and is able to see a thrown ball or to watch the activities of his playmates at some distance is a much happier child, and his eyes obtain the rest which is essential.

The most important single factor in the treatment or prevention of defective vision in children is a sound general physical condition; to attain this, there must be proper feeding and sane living. Next in importance is the avoidance of all intensive prolonged close work, such as reading, sewing and jig-saw puzzles. If in spite of all precautions a visual error develops, the child must be given treatment promptly.

From Hygeia.

**ANNOUNCEMENT.**

As from October 1st, 1935  
the representation of

THE HOSPITAL SUPPLY COMPANY, LIMITED,  
TOKYO

has been relinquished by

MESSRS. BISHOP HOWE & COMPANY,  
SHANGHAI.

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As from October 1st, 1935  
we take pleasure in announcing  
we have been appointed

THE SOLE REPRESENTATIVES IN CHINA FOR  
THE HOSPITAL SUPPLY COMPANY, LIMITED,  
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FEDERAL INC., U. S. A.  
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## ANNOUNCEMENT.

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THE DIARSENOL COMPANY LIMITED

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As from October 1st, 1935  
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THE SOLE REPRESENTATIVES IN CHINA FOR  
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The Diarsenol Company Limited, Toronto, Canada, is the export organization in charge of sales of the products of the Synthetic Drug Company Limited, Toronto, Canada. The Synthetic Drug Company manufacture such well-known products as:—

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and other Intravenous and Intramuscular products. The products have been adopted for use by seventeen departments of health within the British Empire and are used by Departments of Health and Physicians in twenty-seven different countries.

We shall be pleased to supply upon request current price lists and descriptive literature.

We solicit your inquiries. Each inquiry or order will have our prompt and most careful attention.

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ASSOCIATED DRUG COMPANY  
FEDERAL INC., U. S. A.  
SHANGHAI.

PARENT-TEACHER ASSOCIATION.

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Topic: *Encourage Your Children to Think for Themselves.*

Leader: Mrs. Sewell.

Mrs. Sewell pointed out that teachers and parents share in the responsibility of this important training.

The parent must (1) be openminded, but not a weather-cock swinging around with every opinion; (2) as *willing* to have the child opposite to himself; (3) allow and encourage originality in the individual children and not permit him to be laughed out of it.

The teacher's responsibility is great because what "teacher says" is usually accepted without question by the child. Teachers who have the opportunity to select textbooks may have an invaluable influence. Many History books, particularly, have been pernicious, fitting the native country and the country opposed to it into a "saint and sinner" role, lest the children "waver in blind allegiance to their native land." Publishers seem to be unaware that children could or should form their own judgments. Actually, the school is an excellent place for developing the critical faculties. Again, the original child, ought to be encouraged, in the school as in the home, even at the risk of his making himself a considerable nuisance.

Mrs. Sewell pointed out that while it is usually necessary to tell the very small child what to think and do, in the case of the older child, the critical faculty may be developed by countering the child's question with another question, leading him step by step to do his own thinking. Such a course requires time and patience but it is well worth-while. So with the adolescent, don't explain your own attitude,—toward a certain line of conduct, for example—but develop a desirable attitude in the child by questions. Nothing is more disarming to bombastic youth than the rejoinder: "You may be right. Let's see."

Notes on questions and points raised in the open discussion:—

1. What are the forces which determine the ideas and opinions of the majority of people young and old?

Instinct for self-preservation; indoctrination; public opinion as expressed by others in the "gang," by parents,

etc., the "gang" opinion carrying far more weight than adult opinion; the movies; attitudes expressed unconsciously by parents and other adults in conversation, etc.

2. Should a parent or teacher endeavor to plan a child's education so that he is entirely "free" to form his own opinions and decisions? Or should he on the contrary attempt to imbue the child with whatever attitudes and beliefs seem to him of vital importance?

The consensus of opinion seemed to be that in many matters it is quite desirable for the parent or teacher to attempt to influence the child by presenting his own adult opinion, but it was agreed that we must give the child our own ideas *along with* other ideas and opinions and not present them as if they were the only possible ones. It is right to expect that "the child should be influenced by his parent's single opinion, but only in the light of his broad understanding of *many* facts and opinions." (from Parents' Magazine)

3. *How* shall we train children to think?

(1) We must be absolutely honest in our own thinking.

(2) Allow the child to choose his own course of action and suffer the consequences, good or ill, so long as the danger to his physical and moral well-being is not too great.

(3) Lead the child by questions to weigh his own opinions and test them by actual facts.

(4) Lead the child to try to understand why others who hold different opinions from his own, believe as they do.

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## HEALTH.

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### BELIEVE IT OR NOT.

Moderation, not diet fads, prolongs life.

Acting twenty at sixty often increases the florist's business.

Cults are out for the money—and you're out the health.

Dreaming while driving is a good way to stay asleep forever.

False teeth are not "just as good as the real ones."

Speed may be very smart, but nature's answer is shortened lives.

An annual physical examination is the best insurance policy in the world.

Habitually losing sleep is an effective way of hastening the obituary notice.

Riding on stimulants is riding on dynamite—both can blow you to pieces.

Inhaled cigarettes have less than nothing to commend them from a health standpoint.

Mail-order and five-and-ten spectacles have injured hundreds of thousands of eyes.

Living to eat is a pleasant way of arranging a premature visit to the undertaker.

Sixty miles an hour in a high-powered car has carried thousands of persons on a never-ending journey.

Taking lay advice about one's physical condition is as easy as eating ice cream, but it may cost you your life.

Psychopathic hospitals are filled with "supermen" and "superwomen" who forgot that the body as well as the will had some say in their actions.

Nature can stand a lot of punishment but in the end it demands its price—not a laughing matter: that is, if you are still alive to laugh.

J.C.F.

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### CHENGTU CEMETERY ASSOCIATION NOTICE.

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Desiring to prevent if possible the erection of large and expensive memorial stones in the cemetery, the Chengtu Foreign Cemetery Association adopted the following resolution:

That all memorial stones should first receive the approval of the Trustees before they are erected over graves.

The following was also adopted:

That all memorial stones should have an inscription in English.

R. L. Simkin, Secretary.



## INTER ALIA.

Mr. and Mrs. Inter Alia take this opportunity of wishing all the readers of the NEWS a very Happy New Year.

Mr. and Mrs. R. W. Oakes of Honolulu have been spending some weeks in Chengtu as the guests of the W.F.M.S. at Shansi Gai. Mr. Oakes is interested in photography and is intending to go as far as Angkar to see the wonderful ruins of that ancient place and get some original pictures of them.

Latest reports from the Yachow area tell of the besieging of the city by the Red armies. There seems to be a struggle to see which side shall hold Minshanhsien; also Beh Djan, a market town about eighty li from Yachow on the road to Chengtu. Little if any news comes from Chungchinchow.

Troops have been passing through Chengtu on their way to the Yachow area. Flights of bombing planes come and go almost daily. Meantime the construction of the Training School for soldiers just inside the North Gate at Chengtu is proceeding.

Outside the South Gate of the city construction work is going on with the four large towers for the radio station being carried forward. Graves are being levelled to make room for the necessary buildings, and a motor road is being built that will connect Tung Hong Tze with Kiangsi Gai by way of the wireless station.

For nearly two weeks a group of students from the West China Union University have been withdrawn from their classes in order to be instructed into the methods of answering an air attack. One hears the siren at different hours of the day either calling these students or dismissing them.

Mr. Richard Service, youngest son of Mrs. R. R. Service, has taken a position with the Philco Radio Company in Shanghai.

BOOK CLUB

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Dec. 14, 1935

The accession list of University Book Club for Nov. 15 to Dec. 14 is as follows:

Keyserling, C. H.	The Travel Diary of a Philosopher
Gibbs, A. H.	Labels
Lee, M.	'It's a Great War!'
Rea, L.	Six Mrs. Greenes
Richardson, H. H.	Ultima Thule
Walpole, H.	All Souls' Night

KATHLEEN F. SPOONER  
*Secretary*

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